Who Suffers?

When the number of visitors is small, Shri Maharaj is inclined to talk in a more intimate manner, more like thinking aloud in a relaxed manner. But when his small hall room is fairly well filled, he asks if any one has any questions, but generally adds a restrictive or rather, a constructive clause that the question should not relate to what one should do or not do in his world - in other words, the question should be asked without identifying oneself with the body! This construction one presumes, is intended to keep out superficial and flippant questions which would only mean a waste of time. It is also, of course, understood that people will not ask him what they should do to get out of certain personal difficulties etc.: Shri Maharaj makes it clear that he is neither a soothsayer nor a magician.

One morning, someone asked why one has to suffer - why unhappiness exists.

Shri Maharaj sat still for a few moments, and then began to talk softly. Whatever emotion or feeling one experiences is a movement in Consciousness. When one feels sorrow or unhappiness, it means that an event has not satisfied a need or want that is felt at that moment. The same event at one time may cause sorrow to one individual and happiness to another individual; or yet again, the same event which has caused unhappiness to a person at one time might give happiness to the same person at another time, depending on what he thinks he wants at that time. What are the factors involved in what one thinks of as happiness or unhappiness, pleasure or pain? One, there must be consciousness; two, there must be an entity, with its wants; three, there must be an event in space-time - if the entity has to an event may happen and the entity may be there with his wants. But if there is no Consciousness then the person will not be concerned either with the event or its effect. It is Consciousness which is the principal factor and actor! Indeed what-I-am was not even aware of its existence, let alone appearance, until the knowledge I AM came arrived. In that original state therefore, there was no question of any needs, wants, hopes, wishes, ambitions, pleasures or pains - all of these arrived along with Consciousness, when Consciousness identified itself with the body. Even after the arrival of Consciousness, what was felt was Conscious Presence - I AM - not 'I am this or that'. It is only after Consciousness has identified itself with its form that the notional entity came into "existence", but it is nothing but a phenomenal object.

Along with the concept of consciousness must come the concept of space-time, without which manifested phenomena cannot be perceived; or rather, for the manifestation to be sensorially perceptible it is necessary to must have the concept of space and for an event to be extended in duration, what needs the concept of time. Happiness and unhappiness and all the different contraries do not really exist on their own; they cannot do so because

they are nothing but conceptual objectivisations in space-time; if these contraries are at any time superimposed, they would cancel out each other ∓ and again restore the balance.

What you ARE, absolutely, — timeless, spaceless, unconditioned, totally without attributes or identity: PURE BEING — cannot know what pain or pleasure is because what you are ~~as such~~, has nothing at all objective about it, and only an object can suffer or ~~to~~ have any kind of experience. What you APPEAR TO BE, as separate objects, ~~are~~ is manifested phenomena — time-bound, finite and perceivable through senses. You can suffer only through your mistaken identity with the separate objects! You not ~~should~~ showed at least understand it.

The conclusion: Go back to your original state of wholeness, ~~which is also holiness~~, before you were "born" and when there was no knowledge I AM — and therefore no needs and wants of any kind. All suffering will end as soon as you stand apart in pure awareness of the false as false, the transient as transient. Once you see that the false and the transient ~~cannot~~ depend wholly on the concept of space-time for their very existence, you are nearer to your true BEING. Once you realise that it is the notional entity which you imagine yourself to be that suffers, you awaken into that wholeness of your true nature, in which holiness and healing is are implicitly contained.

Shri Maharaj, in conclusion, referred to the vile disease "with which the Doctors have charged me". The very mention of the disease would normally put a patient into a state of shock. But his own reaction was totally different: who is ailing? — obviously, that which was "born" will "die" in its appointed time. In due course, the "material" which is the source of this particular psycho-somatic apparatus will be so badly damaged that it will be pronounced as "dead", and the consciousness within the apparatus will be released to merge with the overall consciousness. What

about to me?. There never was a Me, there never can be any Me. I have always been present, absolutely. Indeed, my relative absence will be my ABSOLUTE PRESENCE, and the moment of "death" will be the moment of the highest ecstacy, the last sensorial preception of the psychosomatic apparatus.